tendency to fire high. Tactics are simple, usually an advance in strength or the investment or defence of small forts or houses. Any more complicated manœuvre involving strict timing or detailed concerted action would be beyond their capacity at present. They are difficult to control in action, and in the heat of the moment tend to forget their training and to expose themselves by not making use of ground and cover, but as their potential opponents suffer from the same faults this is not so serious as it would be against more experienced troops. The Bedouin does not favour night-fighting, but he is expert at moving and taking up position in the dark. He is willing to follow his officers, and has particular faith in those from the Arab Legion, who in simple fashion he believes must be more competent, as they have been brought in from another country. The same would apply to British officers, provided they understood his language and customs and accurately gauged his capabilities. Unless equipped with this knowledge, however, a British officer would find the Bedouin soldier awkward to handle and disappointing in action.

By showing promise and industry the soldier will gain promotion or can become a specialist such as wireless operator or armourer. At present the highest rank reached by any is lieutenant; owing to lack of experience, knowledge, and background, they are not yet suitable for higher rank, but in time this will be overcome. Part of the remedy may result from the foundation a few years ago of a Bedouin boys' school in Mukalla. This worth-while enterprise, sponsored and paid for by His Majesty's Government, is of considerable interest, and it is anticipated that ex-pupils will not only help to fill the ranks of H.B.L. with good material, but that others, encouraged to further education, will become much-needed Government servants, teachers and leaders in other walks of life.

There is a cadre of men who have voluntarily remained in the H.B.L. for longer periods, but after four years or so the average soldier, unless he has attained rank, will retire. He may ask that his place be taken by his brother or cousin, as he has liked the life, and his length of voluntary service speaks for itself. On his return to his tribe he will be an asset to Government, and his understanding and experience will be of help to political officers or other Government servants who may have dealings with his tribe or work to perform in his area. There is no reserve. The Bedouin in the Protectorate dislikes being tied down to a period of time, and a reserve as understood in a European army would be impossible to administer or co-ordinate. But in an emergency many ex-soldiers would return for temporary service if strongly requested.

Whatever the future may hold, there is no doubt that the Hadhrami Bedouin Legion performs useful tasks at low costs. It is in no sense planned as a national army, but in its military and political rôles has fully justified itself. One hopes that its ties with the Arab Legion will not be broken and that in the years to come it will attain the prestige and success in its own area which the Arab Legion enjoys in the Arab world as a whole.

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30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
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The tribesman forms the real fighting strength of the Sultanate, and provides his own weapons, drawing ammunition—or its equivalent in cash—from the Sultan, when on state service. His hardihood, activity, and keen sight make him a formidable opponent. He has a natural aptitude for scouting and possesses remarkable powers of endurance, being independent of much transport, whilst the constant friction along the tribal borders engenders a high state of combatant training. The Sultan frequently uses one tribe to fight another as a punishment for raiding, but he cannot claim tribal service against tribal interests; any real emergency, however, will bring the tribesmen in. Individuals and small detachments will serve an alien for pay beyond the limits of their tribeship.

The tribesmen are really civilians (a term used for want of a better, though this word does not exactly translate the Arabic word *rawi*, plural *raya*), but prepared at a moment's notice to leave flocks and camels, farms or pasture, or trekking, when danger threatens clan, tribe, or Sultanate. They give no regular military service under any condition, nor do they practise the use of weapons, but content themselves with the reluctant payment of a tax [illegible] the unavoidable imposts of the Government that guards [illegible]ves and property. They may be divided into the following classes: merchants, of more or less influence and wealth; mechanics and artisans; the '*hejris*' or freed serfs, usually attached to some chief as agricultural labourers or to some master craftsman; and lastly, and lowest in the social scale, the slaves, the males serving as retainers or subordinate husbandmen and the females as domestic servants or attendants on children. The latter class, however, are slaves only in name, having usually their own *menage*, and they remain in one family from generation to generation; they are mostly Swahilis and Nubians. One other class needs passing mention—the *shāhids* or bards, whose duty, in the exercise of their profession, is to stimulate the tribal standard of chivalry by heroic strains of former prowess, or with stinging satire to lash a slothful ruler to martial vigour. When belligerent tribes are set in battle, it is the *shāhids* on either side who urge the courage of the combatants.

In religion two schools of the Sunni creed—the Hanifi (or philosophic school) and the Shafei—are followed, the latter, the nearest to the early Islamic tradition, being the more general. The practice of religion varies, of course, in different districts, and among some of the nomad races it is little more than a name. Speaking of religious observance among the people of this region as a whole, Bury says: 'The laity, while fanatical to the verge of